

# The Republican.

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## TO THE REPUBLICANS OF THE ISLAND OF GREAT BRITAIN.

Dorchester Gaol, August 12, Year 3,  
CITIZENS, of the Spanish Revolution.

I HAVE continued throughout the last and the present volume of this work to date from the Spanish Revolution as a most important era, and the views I have long formed of its importance become daily more and more confirmed as being correct. It was predicted by many public writers in the year 1820, that the Spanish Constitution would make the tour of Europe. It received a check last year from the Austrians in its progress through Italy, and now it appears, a further attempt is to be made to strangle it on the place of its birth. This projected attempt bids fair to involve the whole of Europe in a war. The despots of the Holy Alliance see the necessity of staking their *all* against the progress of liberty, and to make a great effort to root it out, and restore uniform despotisms throughout Europe. They have tried every species of intrigue, bribe, and cabal, to overthrow the Constitution in Spain, and finding that all have failed, they appear resolved on open war. The moment then is arriving when every Republican in Europe will have a sacred duty to perform, something more than to write and talk. If the members of the Holy Alliance resolve to march their armies into Spain, they must be met on the first movement, and manfully met. If the Republicans of Europe are sought to be exterminated by these despots, there must be no delay or hesitation to prevent the

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overthrow of all chances of liberty for another century, they must be met at the first step by the former with the same spirit as the Republicans of France met them in the close of the last century, and in the same spirit as the Greeks are now combating the Turks. It will be an important moment if war be declared, and I can see no real obstacles to the success of the Republicans. Surely, what France did single-handed, the whole of Europe, south of Germany, can do united. France was beset on all sides, and she conquered the whole continent of Europe, from Petersburg to Lisbon, and kept it in subjection many years: what then may we expect when they calculate on the support of Spain, Portugal, Italy, and even Great Britain and Ireland? The first battalion of Frenchmen that could cross the Rhine would rouse all the youth of Germany in the demand for free and popular constitutions, and if the chilled hearts and blubber-filled stomachs of the Russian soldiers are insensible to the advantages of the Representative System of Government, I see no difficulty in driving them back beyond the borders of Poland, there to rue their degraded condition until they feel sufficient sense to shake it off and seek a better, in imitation of their southern neighbours. In the next European war, every crown in Europe will be staked against Republicanism, and the Republicans against crowned heads or monarchical forms of Government. The battle will be for nothing short of this, and that from the conviction, on both sides, that the moment for the last struggle has arrived. Watch then the proceedings of the approaching Congress of Despots at Vienna, and let the fire of Republicanism kindle in your bosoms, and increase in the same ratio as they wish to extinguish it. To me it appears the last opportunity to the present generation of men is about to be offered to establish the liberties of all Europe upon the base of Republicanism. The Republicans will have victory or death forced upon them without seeking it, and when this begins, I think they can have no hesitation to make the necessary struggle for

the former. The first step towards successful resistance will bring them the assistance of the whole continent of America, for surely the Trans-Atlantic Republicans can never remain neuter in the course of such struggles. It will be a war peculiarly their own: the fleets of Chili and the United States will fly to support the glorious principles of Republicanism.

The Royalists in France unblushingly avow that the despots of the Holy Alliance are about to declare war with all the Republicans in Europe. They avow that armies are collecting and preparations making for that purpose. The perjured bigot, the cowardly treacherous Ferdinand of Spain, has solicited their aid to overthrow the men, who, to say the least of them, have been much too liberal and generous and forgiving to him. The irresolute wretch has not the courage of some of his priests to put himself at the head of the conspirators towards the Constitution, he causes both friends and foes to be sacrificed alike, as they happen to rise or fall in the struggle, equally unpitied by him. The moderation of the Spaniards seems to mount to an apathy respecting him. After the revolt of his guards for the purpose of restoring his absolute power, in the beginning of the last month, he should have been deposed, and never again allowed to fill the office of king. From that moment Spain should have rooted all monarchical influence from her Constitution. Nothing short of this measure can restore her peace, and if she be attacked from without; she could then meet the enemy with unanimity from within; a circumstance that seems alone calculated to render the Constitutionalists triumphant.

That the right spirit is breathed by the Spanish Army appears certain from the following address of the militia and regular troops in the garrison and town of Saragossa to the King.

**THIS, REPUBLICANS, IS THE LANGUAGE FIT TO BE ADDRESSED TO KINGS! IT IS THE BEST SPECIMEN THAT HAS EVER APPEARED.**



“SIRE,—Your perjured and unconstitutional conduct, the bad faith of your ministers, the perfidious counsels of the men who surround you, and whom you in vain persist in keeping about you, contrary to the general opinion of your subjects, are the true causes of the misfortunes and disorders which afflict this heroic nation, which has made so many sacrifices to defend the throne on which it has replaced you. While the blood of the many victims fallen in the late war for our independence is still reeking, the support which the foreign and domestic enemies of our fine institutions have found in your Majesty’s Government, has plunged the whole nation into an abyss of misfortunes which threaten to swallow up the Throne and the Nation.”

There is something admirably patriotic in the foregoing sentiments, and when we recollect that Spain was the rock on which Buonaparte split, after he had been allowed to take quiet possession of it and fill its garrisons with his own troops, what may not such a spirit accomplish against the first attack of a foreign mercenary army whose fidelity will be doubtful upon the first check? To me it appears a glorious movement for such a war, for the despots will never yield their power without fighting a last battle, and if that battle be not fought in France, it will surely be fought on the Pyrenean Mountains. MAY IT SPEED!

You will rejoice, Republicans, in the assurance that the Greeks have ensured their success: they have destroyed nearly all the Turkish ships of war.\* They have revenged the cold-blooded Manchester-like massacre of the inhabitants of Scio, by burning the Captain Pacha’s ship and the murderer in it. The Turks can no longer cope with them upon the sea and will never venture to meet them again. On the land they are gaining repeated successes, and all the force the Turks can send against them seems to avail nothing. Their success is now past doubt, if they do not fall out among themselves. The provisional government has adopted the admirable method of paying the soldiers in land instead of money. A soldier who serves within his province re-



ceives an acre per month, and he who marches beyond it receives an acre and half. If a soldier dies in battle his family receives the full share of land he would have received had he lived and served his whole time: if he be disabled by wounds from further servitude, he reaps the same advantage as if he had served out the period for which he first agreed. Here is something worth fighting for, and this must be the rule for all future Republican struggles. Surely those who rid the land of its tyrants ought to share it among them, or so much of it as may not be occupied by the friends of liberty before. The Spanish Government should hold out the same inducement to the Spanish troops: in fact, such ought to be the reward of all patriotic soldiers who fight in defence of liberty and to rid their country of tyrants. Now a struggle for liberty exists on the two extremes of Europe we may have some hopes of brushing away all the old corrupt despotisms that have so long disgraced and brutalized its inhabitants, even throughout the Christian era. We may now hope for the day when Europeans shall be governed by rational institutions alone, when there shall be no common law but the general will; when Priests shall be compelled to throw off the mitre, the lawn, the surplice and cassock, and the vicious and hypocritical monk his cowl: and when all institutions that generate idleness, and its concomitant vice, shall be abolished, and productive industry become the only national characteristic. This, I believe, Republicans, sums up the whole of your views and upon these principles we will unite with all men who will unite with us. Without making such principles the foundation of all our actions all unions will be corrupt and useless and lead to disunion. We shew a disposition to unite upon sound principles, which is not the case with any of these deluders who prate so much about the necessity of public unions, whilst their very private actions tends to prevent any thing of the kind and to disgust all sound principled men. There should be private virtues as a necessary bond with all men who seek to promote public unions. Without these all unions will be unpro-

ductive of public good. A union of pence that is deficient of a union of virtuous principles will procure no substantial benefits. Upon such principles as the Greeks and the liberal part of the Spanish nation are uniting we will unite with any one, but not with men who can talk about restoring "the beauties of our Constitution;" not with men whose ambition is centered in the existing House of Commons, and perhaps from that to the peerage, or some humbuging title or distinction; not with men who can overlook one half of those who are incarcerated for advocating the cause of Reform, and on all occasions suppress their names with a hope of drawing as great a share of the public support to a little faction of their own; not with men who can carry on all sorts of private intrigues to the injury of public individuals, who are really advocating the cause they profess to advocate; such men we despise, and with such men we will not unite, until they mend their manners and change their principles. Where are the "Radical Tourists" who were to visit every prison that contained an advocate of reform? We were dined with the promise of this feat for months. Has any more favoured fellow prisoner heard of them? has any one seen them? The spring is past and autumn at hand; aye, and another winter too, which many a honest prisoner has to fill out within his loathsome walls. I would give a trifle to hear the "Radical Tourists" had visited a prison and cheered an honest man, in a manner that indicated a disposition beyond a paltry ambition and self interest. I have not yet heard such an instance, and if such a thing had been done, the great channels of Radical intelligence that made so much fuss in the beginning of the year about the matter would not have concealed the practical part of the thing.

The Vice Society is a Union: the Constitutional Association was a Union: there was a Union between the Bishop and the Soldier, and between all Bishops and all Soldiers, but these are not unions for patriotic purposes; nor are those about which we have so much profession and pretence with men who would be considered Reformers. We must

have other unions upon other principles, and other men to direct them before we accomplish the great end we have in view. The union of all patriots upon Republican principles, upon such principles as manifest not only the desire but the means to root out all abuses. We must not venerate Priestcraft because it is the established religion, nor Kingcraft because it is splendid and powerful, if we wish to establish a useful union we must go to the root of all abuses, of all taxation, from what ever source it arises, whether from Kingcraft or Priestcraft, before we can be justified to speak of a Radical Reform, or to call ourselves Radical Reformers. This is the ground of union: where are they who will unite with us upon this ground, Republicans? Let them speak out: let them define their principles that we may understand them: let us see whether we can unite with them or not; and let us not be in the dark as to what they mean and wish, and be as the Jew Books describes, like the blind leading the blind until both fall into a ditch together.

R. CARLILE.



## TO THE CHRISTIAN JUDGE BAILEY.

LETTER X.

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IN my last I passed through the prayers for morning and evening service in that Church of which the Right Reverend Father in God, Doctor Percy Jocelyn, Lord Bishop of Clogher, is one of the heads; one of those called and impelled *to do what he has done* by the Holy-Ghost. In the course of that letter, I advanced all the ideas that then struck upon my sentient principle as to the degrading nature and total inutility of prayer, and now I have to return to the subject and offer another instance or case in point. I noticed the prayer for the bishops in my last, and shew how it had been proved unavailing; but little did I then expect such an exposure, as has taken place with regard to different bishops, before the end of the month, to give such force to what I was writing. If I was weak and credulous enough to believe in the idolatrous tales about an over-ruling Providence, I should say, without hesitation, that I was assisted in my attack upon the Christian Idolatry; but as I believe nothing of the kind, I can only consider, that the present visibility of the crimes of Bishops and Priests is occasioned by their loss of power to conceal them. The present affair of the Bishop and the Soldier would have been smothered had not one individual connected with the daily-newspaper press in London been bold and honest enough to publish it, and give the name of the first wretch in full. If any thing were wanting to prove the idolatrous mockery of the Christian Religion, as related to morals or a belief in a Deity, it has been now furnished by this Christian Prelate. It is probable, that had he not been detected on the Friday, he would have entered some pulpit again on the Sunday, applauded you, Mr. Justice Bailey, and his associates of the Vice Society for putting down blasphemy, and attributed the starvation of the plundered poor of Ireland to the wrath of the Deity, and a just affliction for their sins. This is the practical Christianity, Mr. Justice Bailey! This is that religion to which you say every enquiring mind must come! I have enquired into it and I never will come to it. It is not only an idolatry, but one of the foulest kind: one that has done more to demoralize the human race than all that went before, or have existed with it. Bishop Jocelyn is not the first Christian,

nor the first Bishop, that has violated the laws of nature. Your practice of sinning and seeking forgiveness by prayer and penance has generated more crime than was ever known in the world before. Italy, the focus of Christianity, and the probable seat of its birth, has been a complete Sodom in all but the burning part, and if the fable of Sodom and Gomorrah had been true, the same powerful God would certainly have made Vesuvius and Etna belch forth fire enough to have destroyed every thing between the Alps and the Adriatic Sea. It now appears that our Christian Bishops and Priests are endeavouring so far to destroy the morals of the people of this country as to make it a third Sodom! The wretches shall be foiled and Christianity annihilated! By reading the first chapter of Paul's Epistle to the Romans, we may be convinced, that, the first Christians were what the Bishop Jocelyn and the Christian soldier have now proved themselves. The women of this country have always been extremely jealous of the Society of Free-Masons upon this head; but it is a moral impossibility, if that had been their secret, that it could have been concealed. The women may be easy on this head, and turn their rage to monks, friars, and priests, and all sorts of religious classes and associations where the men separate themselves from the women. The gross credulity, effeminacy, and foul passions generated by religion, is just that species of excitement which must lead to the crime of *Bishoping*, or *being confirmed in the faith by a Bishop*. Being bishopped or confirmed in the faith of the Church of England, and being guilty of sodomy, will be always hereafter treated as synonymous terms. The practice of the imposition of hands, or the filling a youth or a convert with the Holy-Ghost, must be abolished, or it will be mingled in idea with the most beastly of crimes and make the latter a part of our common law. Christianity and Sodomy will become relative terms, and whilst the former continues to form "part and parcel of the law of the land," the latter cannot be rejected. Surely the practice and precedent of a Bishop is sufficient to constitute common law! Christianity has no other foundation upon our law, and the very precedent of mingling Christianity with the law of the land is argument sufficient for giving the same identification to sodomy. If the protection of the practice of sodomy be against existing laws, such was the case, in the first instance, with Christianity. Mr. Dyer, the magistrate at the Marlborough Street Police Office, must have had some idea of the close connection of sodomy with Christianity, or he would



never have connived, as a Christian Magistrate, at the flight and escape of the Right Reverend Father in God, the Lord Bishop of Clogher. Henceforth let Christianity and sodomy be deemed synonymous terms, and equally parts and parcels of the common law of the land, and be you careful, Mr. Justice Bailey, to do equal justice to Christians and sodomites, as your brother Mr. Dyer has done. I can give you credit for a disposition to do this, as experience has taught me, that Deists and Moralists, and all who adhere to and venerate the laws of nature, find no mercy at your hands, and those of your Christian brothers the other Judges. Like you, I see, Mr. Dyer denounces all those, who denounce *the Bishop and the Soldier*, as the enemies of the institutions and authorities of the country! The Bishop and the Soldier certainly represent two very powerful institutions and authorities in this country, but I think we may be allowed, upon every principle of morality, to express a wish to put them down as useless, after we have had such a specimen of the purpose for which we are so heavily taxed to support them. To all such institutions and authorities I am proud to avow myself an enemy, and to say that I do heartily desire to put them down.

In justice to myself, family, and friends, I have thought it my duty to address so much to you about the Bishop and the Soldier, and to shew you another instance where all praying for this Bishop has proved unavailing.

Quitting the Bishop and the Soldier, I proceed to turn over the leaves of your Prayer Book, and come next to the Collects, Epistles and Gospels. Here I find your notes are elaborate; but they are of that trifling, unmeaning nature, that I shall not find many sentences worthy of notice either in text or notes. The prattling of an idolater is to me as trifling as the prattling of a child, and not half so engaging, for the corrupt mind of the former ought not to be compared with the innocent infantile mind of the latter.

The first Collect (an odd name for a prayer) is for what is called the first Sunday in Advent. This is a relic of Popery. *Advent* signifies the coming of Jesus Christ, and the period now called *Advent* by the Christian Idolaters is the four weeks before Christmas, or the pretended anniversary of the birth of Jesus. Those Christianized Deists, the Unitarians, have disputed the season of the birth of Jesus on the ground that, at such a season as December the Jewish shepherds could not have been watching their flocks by night, as is pretended in the Book of Luke. I, who dispute the existence



of such a person as Jesus altogether, cannot enter into the dispute whether Jesus was born in March, September or December. I mention this as a passing circumstance to shew, that these Unitarians have been the first sect to aim an effectual blow at what is called Christianity. It is this sect that has dug the mine, I shall only have to lay the train and apply the match at the proper season for explosion. The Unitarians have been the sappers and miners, and other Dissenters from Popery the pioneers to the Hosts of Deists or Materialists that are now marching forwards to the conquest and annihilation of the Christian Idolatry.

That which is called the Reformation from the Catholic to the Protestant Religion did very little towards reforming the Prayer Book. The first project was not to change the form of the religion, but to play the game of *rob a thief*. The Abbies, the Priories, the Friaries, the Monasteries, the Nunneries, and the Churches had become rich enough to attract the attention of the profligate Harry the VIIIth. and his favourites. By excommunicating the Pope from the Church of England and placing himself at its head. Harry was able to grasp at the whole of the wealth attached to the Churches and religious houses and divide it among his favourites and followers. Many of our present Aristocrats can shew no other title deeds for what they call their landed property than that it was a grant made to their ancestors by this robber king. And the property of the whole of them may be traced to similar grants from similar robbers; for honesty, industry and virtue never yet gained any man the title of Lord, Earl, Marquis or Duke.

I find I have not time to go well into the Collects, Epistles, Gospels, &c. this week; I shall make one letter of it as early as possible. I assure you that reading and thinking so much about the loves of the Bishop and the Soldier has unsettled my mind upon every other subject. It is a case peculiarly my own, because it has been to support such villains that I have been robbed and incarcerated by your assistance.

R. CARLILE.

### DEATH OF CASTLEREAGH.

THE common avenger of wrongs has deprived all the political sufferers of the last 25 years in Ireland and Great Britain from seeing political justice done on this tyrant. Death has snatched him from us, but at the time of writing this I have not heard whether he has fallen by his own hand, or whether from bodily disease, though from the suddenness of the affair suspicions will arise. By the Monday evening papers it is stated, that he died on that morning between nine and ten o'clock, and that on the Saturday he was seen in good health and spirits. The absence of this link of the Holy Alliance will lead to important changes throughout Europe, or at least will accelerate those that were expected. It is singular on my part that I should have addressed him a letter just at the moment of his death; but as it was in London some hours before he died; I shall suffer it to go to press, and request the next tyrant that dies to take it to him in the regions below.

R. CARLILE.

Dorchester Gaol, August 13, 1822.

Since what I wrote on this subject on Tuesday, where I stated by supposition that Castlereagh fell by his own hand, it has been confirmed! He cut through the jugular vein with a small knife! May every tyrant imitate him! A greater enemy to the human race never breathed than this tyrant. He was a cold-blooded tyrant, that was never so happy as when planning schemes for massacre and the increase of human misery. I speak of him now as I would speak of him whilst living. Death has altered none of his actions, though it has fortunately put a stop to his tyrannical sensations. The letter which I addressed to him, without dreaming of his end being so near, and which appears in this Number, will shew that he has destroyed himself at a most important moment. Doubtless the triumph of liberty in Spain has preyed upon his mind and baffled all his hopes. I sincerely hope that every member of the Holy Alliance will follow his example; it is so much better than having to do formal justice upon them. Liberty to the human race, and

may every tyrant imitate the last act of Castlereagh. Be this our theme!!!

R. CARLILE.

Dorchester Gaol, August 14, 1822.

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TO ROBERT STEWART, *alias* THE MAR-QUIZ  
LONDON DERRY, *alias* DERRY IN LONDON,  
*alias* CASTLEREAGH.

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IRISHMAN,

Dorchester Gaol, August 11, 1822.

HOLDING titles in contempt, I should have been content to designate you by your proper name if you had been commonly known by it, but as you are not, you must, excuse in a public letter, my introduction of the *aliases*. They are not introduced from any desire to exhibit a disposition either quizzical, comical, or farcical; mine is a serious disposition; and more particularly so in this instance, where I know I have a serious, even a tragical character to deal with.

Rumour says, that you are about to join another Congress of Despots on the continent, the object of which is to come to a mutual agreement for a military attack upon the free constitutions of Spain and Portugal. I can see now, that I was perfectly right in my foreboding, that if any thing prevented Russia from warring with Turkey it would be a fear of the Republicans in the South of Europe. This fear has predominated. Turkey is left to exterminate as many Christians as she can, from the conviction of the despots belonging to the Holy Alliance that, their thrones and their fraud of religion is in more danger from the Republicans of the South of Europe, than from the Turks in the East. They do not so much feel an indiscriminate massacre of Christian men, women, and children by the Mahometans, as philanthropic, philosophical, and patriotic attempt to open the eyes of the Christians of the South to the fraud which is practised upon them in the name of religion, and the oppression they suffer in the name of Monarchy. A spread of knowledge, useful knowledge, is what the despots dread, and upon which they have resolved to war. Despots will war with each other incessantly if there be no common enemy to their views, but a new enemy has arisen to unite



with the present generation of Republicans. A struggle will take place, and if every Republican does his duty that struggle will be the last. We, Castlereagh, have a fine example of what can be done by what the French Republicans did when they were attacked. The Republicans of France have promised to rise and march the moment a soldier belonging to the Holy Alliance puts foot on the soil of France. They will not have to fight alone and on all sides as before; they will find allies from Spain, Portugal, and Italy and perhaps from Britain and Ireland instead of enemies. I have thought it my duty to throw out those hints to you, as the view of an English Republican, that you may ponder on them before you start or after you meet your brother despots. The Republicans of Spain have also given us a specimen of the stuff they are composed of, and really, Castlereagh, I hope you will encourage the attempt or the threat to attack them. I consider it a matter much to be desired by every Republican in Europe. If you do not attack, you will soon be attacked, for it is impossible that France can remain long in its present state. It is extremely probable that the Sanitary Cordon may apply its powers to check the progress of that worst of all plagues MONARCHY AND SLAVERY. Let this event happen, and I shall be happy and without doubt about the future. So Castlereagh, proceed with courage.

I have other subjects whereon to address you besides this rumoured trip to the Congress of Despots at Vienna or Florence, or one of them, and the next is, the late Congress of despotic Boroughmongers at home. You have dismissed your pupils for the yearly vacation, and I will endeavour to examine what progress you have made with them in the last session. You began your instructions with a very altered tone, and, enemy as you are to all reform, from bad to good, you feared to thunder any more, unless it was upon your wretched countrymen; your opening lectures represented something like a sentimental reform, for you talked about "the principles of nature," though you mixed up with them the exploded stuff about "the principles of resurrection!" The principles of nature recognize no principles of resurrection, and you have failed to convince the farmers of any thing to the contrary, though I believe none of them were credulous enough to put any trust in your predictions as to what nature would do for them. Nature has done nothing for them yet beyond cursing them with an additional abundance, and if the superabundance goes on to increase their distress, the poor fellows will be worse off

than if they were your countrymen, before they have enjoyed a couple more of such very productive seasons. Nothing has been done for them in the past session of Parliament, further than the sort of pin's point relief they will feel from the reduced tax on salt, malt, and a few other things, but nothing commensurate with their difficulties; nothing that can afford them a glimmering of returning prosperity. You have left them no hope of resurrection without your fall, and this you may rely on it they will seek, if you continue them a part of your standing army; for to expect them to be robbed and starved quietly, while they are well armed and equipped, displays but little knowledge of the principles of nature. You have disarmed the labourer by arming the farmer against him, but if both turn upon you where will you be then? The farmers have been all compelled to turn their attentions towards the United States of America, and those who have not mustered courage to emigrate, have derived some useful political information, by the consideration of the advantages which that country holds out to them. They have discovered the cause of those advantages to be connected with the absence of all taxes, tithes, and poors' rates, and if they do not emigrate to enjoy them, they will surely assist in procuring them at home. Our farmers are all become politicians, men who think for themselves, which was never the case at any former period of our history. They have discovered that heavy taxes are not necessary to a powerful administration of the Government, that the payment of tithes, makes no part of religion or religious duty, and that these two evils are the sole cause of a third, or the heavy taxes under the name of poors' rates. Having discovered these things, they will, as a matter of course, get rid of a system of Government, that is at the same time expensive, weak, and ridiculous; and knowing that one man cannot operate in religion for another, they will dispense with the operations of priests and tythes, and thus prevent pauperism and poors' rates. Poors' rates they must see are justly levied so long as this system of government and religion lasts, that the only just way to reduce the poors' rates is to reduce pauperism; and the only way to reduce pauperism is to reduce the taxes and tithes to what they are in the United States of America.

All joking apart, you have had six months of hard labour during the session of Parliament, and though but a very little good has been done in comparison to the amount



of evil, it may have tended to reason you to some more profitable labour hereafter. In Vienna, where you proceed to meet the despots, we are told that bad judges and counsellors are sent to sweep the streets. I am not willing to put you in such a state of employment as that, because, I know, every passenger would maltreat instead of pitying you. As you have a light heel for the dance, I would recommend the tread-mill whereon you may operate and foot it to some purpose. Your friend, Mr. Justice Park, has been trying it at Guildford, and from what I see of it in this Gaol, I think it is an excellent device for the employment of thieves. It is rather an unprofitable labour to all parties, and would not pay out of a prison; but I cannot say, but that I would rather see a thief, or a felon, employed at it free from all irons, than see them drawing about heavy chains in a state of loitering idleness. It is high time that all irons for hands, legs, or body, should be dispensed with. They are a relic of the old system of torture. The tread-mill being introduced into our prisons will do a great deal towards superseding the use of them; but in no instance ought they to be used where a man shews a disposition to submit to the sentence of the magistrate or of the law. My hands were decorated with iron bracelets in the journey from London to Dorchester, but feeling that they were totally unnecessary, I felt nothing but contempt for the persons who applied them: they stung not my mind: but certainly I do promise myself to seek the future punishment of those fellows who were instrumental in putting me in irons, for having published a moral and philosophical book. I have two marked for that purpose, and I will never lose sight of them whilst we three live. The loving of enemies, or the forgiveness of injuries, are doctrines that I despise. I see nothing noble in them: but I do see that they lead to an increased immorality, and an increased sum of human misery. I wish to see every species of vice meet its due punishment. Revenge is oftener a noble attribute of the mind than deserving condemnation. He who can bear kicks and cuffs with complacency must be little short of a hypocritical coward. Should I not wish to see the properties of those persons rifled, who have twice rifled mine? Most certainly I should. And I know no better means of teaching morality, or forbearance from injury, in the first instance, than to revenge every injury, by making the actor feel its consequences. This is my morality, I feel proud of it, and will never profess any other.



You have had a laborious session; you have passed a multitude of laws; but I do not know any one to any good purpose, unless it be the reduction of the tax upon salt, which will not be felt for months to come. With this exception, the farmer is evidently without hope of relief. All the others have been a legislating to no purpose, but the preservation of existing abuses. The only bill really useful, the admission to sell roasted rye as a substitute for tea and coffee, has been rendered as troublesome and inoperative as possible, by refusing to allow the grain to be sold in powder. However, the maxim must be thus: it will not do to put every family to the expence of a mill for grinding; the retailer must keep a mill in his shop and allow every purchaser to grind his own grain. There is another point worthy of mention here. It is ridiculous that persons in Birmingham, Manchester, and distant parts of the country, should pay carriage for this article from London, which must enhance the price of it full a penny or more per pound: let every town have its manufactory, or even every vendor, where it be practicable. The usual plan of roasting is with an iron cylinder that shuts perfectly close at the part where the grain be put in and let out. This cylinder may be fitted up to turn like a spit before the fire. Practice will suggest improvements; but the article may be manufactured in any town to retail at 6d. or at 8d. per pound, with a handsome profit. I have been informed that it has been sold in grain wholesale at 4d. per pound in London, and as "*the Genuine Breakfast Powder, where all others were spurious,*" is by the skill of your lawyers in drawing up the bill confessed to be nothing more than pure rye, every vendor is a fool that does not prepare it for himself, and any family that uses it where economy is practised, may as well prepare it as purchase it. It is properly a family duty: as much as to make bread, or prepare any other thing as food.

There is another thing worthy of notice: the King's Speech at the close of the Session is made to commend a reduction of the interest of the National Debt, *without any breach of parliamentary faith!* This *parliamentary faith* being a strange sort of undefinable thing, may enable a further reduction in the next session of Parliament! It is quite enough that the King has been made to say, he approves it: we all know you well enough to know that you would pay off the debt with the *cat-o'-nine-tails*, if it becomes an obstacle to your measures and progress. I fan-

oied there was something peculiarly ominous in the King's Speech on that occasion. Such a speech was never made in that House by a King before. Let the Fundholder who lives solely by the interest of such property beware.

From all I can perceive from a Gaol, the state of affairs appear to be just now what they were before the session commenced, with the exception, that the distress of the farmer must have increased. He has, however, no better prospect than he had last year at this time; although there has been so much talk about him in the "*talking house*." You and your colleagues have evidently abandoned him for an alliance with the Jews and Jobbers of Change Alley. Wherever the capital of the country happens to accumulate, there you turn your eyes immediately, and forsake all old acquaintances.

In addressing you, I should not do my duty, if I did not mention the name of the Right Reverend Father in God, Percy Jocelyn, Lord Bishop of Clogher! It is probable that he is a protegee of yours, at least the conduct followed by the law officers, and others, in Dublin, in the case of James Byrne, is exactly similar to the practices for which you were notorious when you ruled Ireland in Ireland. Read the following statement of Byrne, written by himself, on hearing the late detection of the Bishop! Read it, Castle-reagh, and reflect how many Irishmen accuse you of being the author of similar sufferings!

TO THE EDITOR OF THE DUBLIN EVENING HERALD.

SIR—Through your valuable paper, I offer to a generous public my most grateful acknowledgements, who have, through the wonderful ways of divine providence Come to the knowledge of the persecution visited on me in the case of Bishop Jocelin, of which person at present I do not wish to speak much—But to that public which have by the sound of their Voice given more Comfort to my poor afflicted mind than any thing I have ever experienced—to that generous public I offer a simple narrative of the treatment I Recd. from my arest to the end of my doleful Imprisonment.—as the god of truth hath mercifully shewn the wrongs done to me, I shall honour him by not telling a *lie*.

It being my intention to bring the Case in question to a trial, the knowledge of it Came to the ears of my opponents (perhaps thro' some of my own imprudence) before I Could be prepared; when on the 7th day of octb. 1811, I was served with a Lord Mayor's Summons, to appear before his Lordship; before that time I was endeavouring to Rise means to bring to trial the Charge I had to make—and after many applications I Recd. from a distress'd friend, 20/



tho' I was accused on my trial to belong to a society that supported me: the amt. of my Atty. Bill of Cost was 32*l*. the balance I was never since able to pay—I did appear before his Lordship, and a number of gentlemen, the Honble. John Jocelin, Mager Stratton, Mr. Metge of the Castle and Colonel Howard—they all examined me in a tone of uncommon \* \* \* \*—as I had not Room to offer one word in my defence, I drew from my pocket two letters Imprudently, which I had Recd. from one of the Bishop's servants named Leonard the purport of them was that every thing should be done for me providing that I would be silent on the Business—the Lord Mayor Committed me to the prison of Kilmainham, AFTER REFUSING SUFFICIENT BAIL FOR MY APPEARANCE; on the last of Octobr. I was brought to trial—my Attys. affidavit, the trial and my sentence is allready before the public, my sentence was to Kilmainham prison, but was kept in Newgate, a prison where more severity was expected than the former, together with the loss of good air, which Kilmainham affords—the Saturday after my trial I was brought out to be whipt. I call on those who witnessed the execution to Judge of the punishment.—In Parliament-street by the force of the executioner the lashes broke, the horse and car that I was tied to was stopped for about 15 minutes, and lashes Renewed; every blow I Recd. after tormented me doubly, and to make the distance longer they Ran the horses head as far as the College Railing would allow them to drive, a thing never heard of before—I am not able to state what I suffered in the cure, nor the privations I was under in prison some time after the first whipping—and nearly to the approach of the second as expected, I was presented with an Instrument for me to sign, which contain'd that all my Charge against the Bishop was false—the appearance of my distressed wife and four Children, together with the severity of the prison, Induced me to do what I never before done, declaring truth to be a falsehood. The difficulty of getting Bail on my liberation was very great, I was detained two days after Bail was entered untill my affidavit of my incapacity to pay the fees, I was let out.—I am Sir, your and the publics most grateful and faithful seervant,

JAMES BYRNE.

I am at a loss for language to make any observations upon this letter; it must be left to speak for itself. But recollect, this Honourable John Jocelyn mentioned, is now one of your pupils in St. Stephen's School, with a sinecure of £650 a year besides payment for jobs. If every individual here mentioned that may be now living be not brought to justice, if the Bishop himself be not brought back (for you can get him back if you like) if Mr. Dyer the Marlborough Street Magistrate who first let him escape be not brought to justice, then let not the word justice be again heard in the country *but in lamentation* while Castlereagh reigns.



Since the present king first took the reins of Government, many comparisons have been made to shew the similarity of the circumstances attending his reign to those which attended the reign of Charles the First. This Charles I believe, was the last acknowledged King of England who held a Court in Scotland, but what is still more remarkable, is, that an Irish Bishop, John Atherton, Bishop of Waterford, was hung at Dublin, December 5, 1640, for the very same crime in which the Bishop of Clogher has now been detected! I believe nothing about fate, providence, or design in nature, or I should certainly think there was something ominous in those circumstances indicative of the future.

R. CARLILE.

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TO THE EDITOR OF THE REPUBLICAN.

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SIR,

London, August 3, 1822.

I HAVE not till lately become a reader of "The Republican;" but in the few numbers I have hitherto seen (and I regret that I did not long ago become a reader of so able a publication) there has been no allusion to the most important dispute that has ever occupied public attention. I mean the great question as to the nature of the *principle of population*, and the results which follows from its being well or ill understood. I therefore take the liberty of laying before your readers a few observations upon the subject. I assume:

1. The numbers of mankind are capable of increase.
2. The greatest increase that has yet been known, must be taken as the best experimental proof of the actual rate at which they naturally increase.
3. The means of subsistence are capable of increase.

It is obvious that the difference between one number of men and another number, naturally makes no difference in the rate at which the increase proceeds—that 1000 will naturally double as soon as 100; and consequently, that when 100 have increased to 200 in a given time, the 200 will again increase to 400 in the succeeding similar period. The natural rate at which the number of mankind increase is 1—2—4—8—16—32, &c.

Now there has been an instance in America of the population doubling in fifteen years. This is the greatest increase that has yet been known, and, according to rule 2, must be taken as the actual natural rate of increase. The numbers of mankind therefore naturally increase thus:

Years . .	1	15	30	45	60	75
Men . .	100	200	400	800	1600	3200

so that at the end of 75 years 100 men would be increased to 3200. It is manifest that the means of subsistence increase at quite a different rate. The produce of land may be doubled in the first fifteen years and quadrupled in the second. But it is contrary to our experience of the known properties of the soil, to suppose that its produce can be octupled, or increased eight-fold, in the third period of fifteen years, or that an acre of land now producing ten coombs of wheat, can 45 years hence be made to produce 80 coombs. The increase cannot be supposed greater than according to the following progression 1, 2, 3, 4, 5, 6, &c. or ten coombs per acre for the first fifteen years, twenty for the second; thirty for the third; forty for the fourth, and so on.

Now suppose fifty acres, at ten coombs per acre, can subsist 100 men, at five coombs per man for the year, we should at the end of seventy-five years have the following result.

Years . . . . .	1	15	30	45	60	75
Men . . . . .	100	200	400	800	1600	3200
Coombs of wheat	500	1000	2000	3000	4000	5000

This table shews first, that at the end of seventy-five years there would be 3200 men existing, to subsist whom, at the rate of five coombs per man, 16000 coombs of wheat would be necessary. And it further shews, that at the same period there could not be produced more than 5000 coombs, which at five coombs per man, would be sufficient to maintain only 1000 men, so that the account would stand thus:

Men existing . . 3200  
Men subsisted . . 1000

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Men without means of subsistence . . 2200

But this excess in the numbers of mankind does not come into existence. True, it does not, and the reason will be generally found in the misery of the people, which has been pushed to such an extreme by the pressure of numbers, that in some cases it prevents marriages, in others destroys the power of producing children, and if produced, destroys the power of the parents to rear them, and in others induces various wretched habits tending to destroy the overflow of numbers.

In such a state the people are necessarily debased: the means of subsistence are very small, and are consequently bought at an enormous expence of labour: the week's work that formerly produced a decent maintenance, and afforded leisure time to the labourer, will now only produce a half maintenance and allow no time from toil. Competition is every where actively at work and bids for employment at the lowest possible wages. The Aristocracy every where profit by this state of things, then work is performed at half its former cost, and as the demand for employment is enormous, their power over the labourers, becomes in time irresistible. With this power religion (which only steps in where men are miserable) grows up with dread-

ful luxuriance, and at length the people become degraded, wretched, and enslaved.

But is there no way of preventing this consummation? Yes. Teach the people the cause of their suffering; shew them how ruinous are early and unprovident marriages; tell them that the laws and the faith which encourage early marriages are the instruments that are used by the governing few to enslave them; that that nation is happiest which has a small and well-fed, and not a large and ill-fed population; that if they will limit the number of births, they will be always well-fed, because the quantity of labour will be limited likewise; that the Aristocracy will then be compelled to compete for labour instead of the labourers to compete for employment; that in that way the people will bring that hateful order upon their knees, and ultimately get the government into their own hands, that we may then have some hope of seeing a state of society in which, according to the fond wish of your correspondent "Regulator," "neither a King, nor a Peer, nor a Priest, nor a Soldier, nor a Tax, nor a Tithe-eater shall be found."

A difficulty has been stated as to the remedy proposed to counteract the effects of the principle of population. A late marriage it is said, produces as many children as an early one, and therefore is not more beneficial than an early one. The fallacy lies in supposing that the number of marriages whether late or early, would be the same in the same period. Let us suppose that early marriages are customarily contracted at twenty, and late marriages at thirty-three, and that both kinds produce six children each; the custom of early marriages would admit of five marriages in a century, which at six children per marriage would produce thirty children; whilst the custom of late marriages would only admit of three marriages in a century, which at the same rate, would only produce eighteen children; so that the difference in the number of the children, i. e. in the whole people would be as eighteen to thirty, or as three to five.

Can these be the effects of understanding a principle discovered by a Priest, and embraced by the Aristocracy? Yes! The wonder is, that such pestilent beings should have done so much good as to disseminate the knowledge of it. I can only solve it by supposing that they do not really understand the subject; since it is obviously their interest to keep the people in the dark.

It has been customary to confound Mr. Malthus's proposed remedy with the principle which he has discovered; and from the badness of the former, to infer that the latter is bad likewise; but, a line ought to be drawn to distinguish them from each other, and to shew that they have no more connection than a wrong conclusion and correct premises. Mr. Malthus proposes to stop marriages by law; this would be the very height of cruelty; they can only be regulated by the people themselves, who must be taught to see the consequences clearly.

The principles I have been asserting have encountered the attack



of ten thousand prejudices, but I hope that as you have stood forward as the enemy of religious prejudices, you will oppose those prejudices which are hostile to a knowledge of this subject.

Your constant reader,

A REPUBLICAN.

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## TO THE FREETHINKING CHRISTIANS.

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GENTLEMEN,

Spitalfields, London, August 11, 1822.

It appears to me that superstition and delusion is the principle support to Priestcraft, and State-tyranny; but while the people, through indolence or cowardice, love the former, they ought in justice to have the latter!

I went to your meeting the other Sunday, and was much gratified in hearing you and your brethren speak on the negative side of that important subject, "The immortality of the human soul." The subject was so well arranged, and so well spoken too, as to put it beyond a doubt, that the writers of the Jewish Scriptures did not believe "the immortality of the human soul," but that man was altogether a material being, and of course you must entertain the same opinion.

I have but little doubt if you honestly pursue an inquiry into the "System of Nature," that you will soon get rid of all religious superstition and delusion; but until then you will not be consistent materialists. It is the opinion of the Trinitarians "that matter cannot think," because say they: "It is mind that thinks, and mind is not matter; therefore, matter cannot think." However, one of your society did ably show "that matter can and does think, that mind is the result of a peculiar organization of matter; and that, therefore, matter can and does think."

This is also maintained by Locke, Helvetius, Mirabaud, and others; who by a just chain of reasoning conclude, that sensibility, perception, and memory (faculties of necessity only dependent on a peculiar organic structure) are the productive sources of all ideas; that without a peculiar organization of matter there can be no sensibility, perception, memory, nor intelligence whatever. I consider therefore, that every man of letters, if he be truly honest to himself and to society, must make the following conclusions, viz.: That as all the faculties of mind are of necessity dependent on a pe-

culiar organization of matter, and reasoning from analogy, all intelligent beings must be material, local, and changeable beings; that intelligence must of necessity be an acquired property, and therefore could not have been originally a first cause, but the effect of some material cause or causes; and that nothing exists exterior to, or above matter in motion, which is infinite in extension, and in which originally and eternally existed all the causes necessary and sufficient to produce all the phenomena we behold, or have existed.

I now take upon me to say that as a religious society of Freethinking Christians and Materialists, you ought to identify in the material universe a material being, as the only object of religious worship; and not worship an imaginary being that is incomprehensible, that can have no existence but in the brain of a fanatical enthusiast; a being of which you can know nothing, either of its nature, or its mode of existence; or, whether it be sensible and intelligent or not: such worship I conceive to be inconsistent even with a Christian materialist. We find that most of the Theologians have identified in matter a being whom they have made the object of their religious worship, by acknowledging Jesus Christ to be their God, but with much less propriety and consistency in them who are immaterialists, than it would in you who consider the human soul to be material. However, if those theologians could, or did, possess unequivocal evidence that Jesus Christ really did those things, which they say he did, they would have a reasonable ground for acknowledging him to be God in the true sense and meaning of that term. For say they, "he spake as never man spake: that he did those wonderful works, which no man ever did before, or since; that he made whole the maim, the halt, and they who were born blind; that without the ordinary means, made the lame to walk, the deaf to hear, the dumb to speak, the blind to see, and cleansed the lepers, that he raised the dead also: that he had power to lay down his own life and to take it up again; that he submitted to lay down his life by the hands of his enemies, and actually took it up again, of which he gave proof, by his resurrection from the dead; that he gave proof of such resurrection by associating with his disciples afterwards, and shewing to them the prints of the nails in his hands and feet, and the hole in his side made by the soldier's spear while hanging on the cross; that after several days in the presence of his disciples he ascended from this earth, and was received by a cloud out of their sight; that he now exists somewhere in a



state of glorious dignity ; that in part such a dignified state of Jesus Christ has been seen by Paul, Stephen, and John." If mankind had such unequivocal evidence, such ocular demonstration, as is said the Disciples of Jesus Christ had of his power, wisdom, goodness, and of his dignified character, they could not doubt that he was endued either by a supernatural Being, or by nature with extraordinary powers and abilities such as to capacitate or qualify him, in a peculiar manner to be not only a ruler, or a governor, which is the primary signification of the term God or Gods but a chief ruler. And every individual possessing such demonstration or evidence, would be justified in acknowledging him to be God! a sense of duty and privilege would lead them to offer him religious or sacred worship, by submitting to his doctrines, commands, laws, and institutions; which would be calculated to unite mankind, and instruct them successfully in the social principles of moral virtue, and effectually produce general happiness to society! therefore, to acknowledge Jesus Christ to be God, in consequence of possessing unequivocal evidence arising from ocular demonstration of such facts ascribed to him, would be but a just acknowledgement of God who could be identified in eternal matter, because Jesus Christ was, and if he still exists, is, a material being; and is capable now of giving evidence of the same, for if after his ascension, he gave such evidence to Paul, to Stephen, and to John: must he not be capable now of giving such evidence to all men who are capable of receiving such evidence which is acknowledged by the theologians and writers of the New Testament? therefore, as a religious community of free-thinking Christian materialists, and believing Jesus Christ as a man altogether a material being, you would be truly consistent with yourselves in acknowledging "Jesus Christ to be God: begotten, not made, being of one substance with the father" (the material universe) which has produced all the beings therein contained by its eternal, self-existent, independent, omnipresent, all-sufficient, physical powers, until you acknowledge a God which can be identified in eternal matter; or deny the existence of any God, you must remain inconsistent materialists, and superstitious, deluded theologians.

J. B. LEVANT.

P. S. Can any of you "Free-thinking Christians" answer the following questions?



Is intelligence any thing more than the result of organic structure?

Is it possible for an intelligent being to exist independent of a material organic structure?

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### DEATH OF PERCY BYSSHE SHELLEY.

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THE celebrated author of "Queen Mab" is no more! We sincerely regret the premature death of so great a genius so well applied. The following account of his death is taken from the "Examiner" of Sunday the 4th inst. We shall seek another opportunity to do our duty by doing justice to his memory.

Those who know a great mind when they meet with it, and who have been delighted with the noble things in the works of Mr. SHELLEY, will be shocked to hear that he has been cut off in the prime of his life and genius. He perished at sea, in a storm, with his friend Captain WILLIAMS, of the Fusileers, on the evening of the 8th ult., somewhere off Via Reggia, on the coast of Italy, between Leghorn and the Gulf of Spezia. He had been to Pisa, to do a kind action, and he was returning, to his country abode at Lerica to do another. Such was the whole course of his life. Let those who have known such hearts, and have lost them, judge of the grief of his friends. Both he and Captain WILLIAMS have left wives and children. Captain WILLIAMS was also in the prime of life, and a most amiable man, beloved like his friend. The greatest thing we can say in honour of his memory (and we are sure he would think so), is, that he was worthy to live with his friend, and to die with him.—Vale, dilectissime hominum! Vale, dilectissime; et nos ama, ut dixisti, in sepulchro.

EXTRACT OF A LETTER FROM PISA, DATED JULY 25, 1822.

"I trust that the first news of the dreadful calamity that has befallen us here, will have been broken to you by report, otherwise I shall come upon you with a most painful abruptness. But SHELLEY, my divine-minded friend—your friend—the friend of the Universe—he has perished at Sea! He was in a boat with his friend Captain WILLIAMS, going from Leghorn to Lerica, when a storm arose, and it is supposed

the boat must have foundered.—It was on the 8th instant, about four or five in the evening, they guess. A fisherman says he saw the boat a few minutes before it went down—he looked again, and it was gone. He saw the boy they had with them aloft, furling one of the sails. We hope this story is true, as their passage from life to death will then have been short; and what adds to the hope is, that in S.'s pocket (for their bodies were both thrown on shore some days afterwards.—Conceive our horrible certainty after trying all we could hope.) A copy of Keates's last volume which he had borrowed of me to read on his passage, was found *open* and doubled back, as if it had been thrust in, in the hurry of a surprise. God bless him! I cannot help thinking of him as if he were alive as much as ever, so unearthly he always appeared to me, and so seraphical a thing of the elements. It has been often feared that SHELLEY and Captain WILLIAMS would meet with some accident, they were so hazardous; but when they set out on the 8th in the morning it was fine. Our dear friend was passionately fond of the sea, and has been heard to say that he should like it to be his death-bed."

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*The following Letter bore the Chester Post-mark.*

TO MR. R. CARLILE, DORCHESTER GAOL.

DEAR SIR,

August, 1822.

EVER since you began to publish the immortal works of Thomas Paine, I have felt an intense interest in your welfare, and as a proof of my sincerity I beg your acceptance of the enclosed Ten Pounds, being my fourth subscription, you must consider it merely as a debt of gratitude that I owe you, as an individual Englishman, for the noble, intrepid and persevering exertions *in a cause* on which depends not only the happiness of the present race of men but of millions of millions of human beings yet unborn. I mean *the liberty of the press and a perfectly free discussion upon all subjects*. In such a cause, surely *Britons* never will suffer you to be crushed by the strong arm of oppression! Do we live in a land of freedom? Do we love truth? Can these questions

be answered as they ought to be? 'Tis all a mockery. *Englishmen are at this moment greater dupes of an execrable Superstition than any people upon the face of the Globe!!!* Never, never again, let an Englishman boast to a foreigner of his freedom. Rather let him hide his hypocritical face when he recollects that he comes from a country where *Richard Carlile has been sent to a solitary dungeon for Three Years; fined Fifteen Hundred Pounds sterling, or Thirty-six Thousand Livres!!! and then robbed and plundered of all his property, as if intended to secure his imprisonment for life; and for what? For daring to publish OPINIONS on political and religious subjects.* Will my countrymen submit to this? Will they submit to have their *minds* enslaved? I call, therefore, upon all my countrymen, *who will no longer be the dupes of bigotry and superstition,* to come forward and wipe this foul stain from the English character, by subscribing towards the payment of your enormous fines, the iniquity of which, and especially that of your Sister's, will remain a lasting monument of the baseness and hypocrisy of the four corrupt Judges in the Court of King's Bench.

Believe me, I am your sincere friend, and

“AN ENEMY TO PERSECUTION.”

P. S. I am only acquainted with you through the pages of “The Republican.” You are at liberty to publish *the Letter* if you think it will be of any use.

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MORE CLERICAL DEPRAVITIES MORE OF  
THAT MORALITY WHICH IS INSEPARABLE  
FROM RELIGION!!!

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POLICE REPORT.

WORSHIP STREET.—In consequence of a complaint alleged at this office on a former day, Samuel Twyford, Esq. the presiding magistrate, issued his warrant for the apprehension of the Rev. Wm. Eyre, a clergyman, residing at Wing, in Buckinghamshire.

Mr. Eyre was yesterday brought before the same magistrate, and charged with having feloniously assaulted Johanna



Quinlan, a child nine years of age, and with having carnally known and abused her.

It appeared from the testimony of Mr. Howard, one of the overseers of St. Luke's Parish, and of Wm. Monk, another parish officer, that the prisoner made application to the parish for a female child out of the workhouse. He represented himself to be the Rev. Wm. Eyre of Buckinghamshire; that he was curate for two parishes there, and that he did the duty of both. He said he was well known to the Rev. Mr. Towers, formerly curate of St. Luke's, and also to the Rev. Mr. Crosby of Shoreditch. He wished to have a little girl from the workhouse to be a companion for a little boy, whom he had adopted as his own, and having a little property, it was his intention to divide it between them. He was particularly anxious that the child should be an orphan, in order that it might be solely dependent on himself. He would delight in its education, and therefore, whether the child's morals or its future prospects in life were to be regarded, it was important that the parish should accede to his proposition. The Parish Board readily assented to an offer from a person of such apparent respectability. The Clergyman was introduced to look at the children, and he selected Johanna Quinlan, who was nearly nine years of age. This child lisped, and could not speak very intelligibly, but the only objection he started was her having a mother in Newgate for shoplifting. He expressed great pleasure that she could say her prayers. He then intimated his intention of leaving London early the next morning, and he should wish to take the child with him that night. There was no objection, and he accordingly took the child with him. It appeared that they slept the first night at a public-house in the City of London, where he was seen in the bedroom of the children in the morning. It was further stated by Johanna Quinlan, that he went by the coach the next day to Buckinghamshire, and on their way that she slept in the same bed with Mr. Eyre and the little boy, and that he committed his vile purposes upon her that night. Afterwards they proceeded to Wing, where he, the little boy, and this little girl, had always slept in the same bed, and where he was in the nightly commission of this abominable conduct. At length some intelligence reached the parish officers of St. Luke, that the prisoner, though a clergyman, was an immoral and base character. A young woman, aged 21, informed them, she was the mother of the little boy whom the prisoner said he had adopted, and that the prisoner was the

father, and that she had been abused by him in the same way when she was eleven years of age. In consequence of this information, Monk the officer was sent down to Wing for the child, and while there the prisoner charged the little girl not to tell Mrs. Edwards, the matron of St. Luke's, of what he had done. When Monk brought the child to the first Inn on the road, she related to him the same story she told the Magistrate this day.

Attfield, the police-officer, stated, he went down with Monk to execute the warrant, which they did on Saturday morning. Upon the prisoner being taken into custody, he declared to Almighty God he was innocent; but he admitted he sometimes had been out late, and when he came home he had lain down on the bed, and he might have tickled her, but, he observed, there was no harm in that. He said he could not have done what was stated in the warrant with so young a child; if he had done so, her linen would show it, and he brought the officer a shift to inspect.

Ann Abted, the unfortunate young woman who had been formerly ruined by the prisoner, was brought into the parlour where this examination took place. She appeared an interesting young woman, dressed in black, and could scarcely support herself while the Prisoner was present. She proved the little boy to be hers by the Prisoner, when she was sixteen years old.

The Prisoner was committed to the New Prison, Clerkenwell for re-examination.

He is a tall fine-looking man, about fifty years of age, with all the exterior manners of a gentleman. He was permitted to sit during the examination, and he requested something to eat, as he said he had fasted for two days, and the indulgence was granted. He represented he had been tutor to the children of Mr. Dyer, the Magistrate.

Comment is unnecessary here. Look at it Wilberforce and Bailey: look at it all ye members of the Vice Society!!!

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R. CARLILE acknowledges the receipt of £5, being a third subscription from "An Enemy to Persecution," through the hands of Mr. Mann of Leeds.

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